/166 cont./

252 brick shape -- *puvas*, used for *mingau*. They boil the strained liquid in large pots, whereby the finest flour is deposited -- *polvilho*. this makes the best *beijús*.

501 [439] Back in the afternoon. Four canoes were acquired with an ax, shirt, and trousers. We are not in good shape, in spite of all that. Quintilian's canoe burst when it was hauled down. The [531] Bakairi canoes differ from ours only in their more careful workmanship. one of them is painted with black rings on the outside of the longitudinal sides. The oars, the size of a walking stick, have a crook-shaped handle, shaft, and a long lance-shaped blade, which is slightly hollowed out like a shovel.

133 The height of the two uppermost levels of the *salto* amounts to four meters. two meters more may be figured for the falls [224] below. Basket for catching fish hang on ropes, which, in turn, are held by males standing in the middle of the whirlpool.

We call this waterfall the Salto da Alegria. Our happiness 136 is only slightly marred by a swarm of bees and wasps. among the latter, the kind that sting very painfully. -- The transport of the 122 canoes, for which there is a route, is completed. /Illustration appears here./

/167/

132 15 Aug. ☿ 15° 11'.7, 15°.7, km. 6.41, total 130.85.
122 7:00 A.M.: dry. 11.8, wet. 9.8, clear, calm.

320 We have only nine canoes. one is very battered. Castro and I separated, he is traveling with Manoel, I with Compadre Valentin. Off about 9:30 A.M., immediately an accident happened. At a small rapids Wilhelm's boat capsized, and the foolish Negro Chico behaved as clumsily as possible. With the knapsack and the suitcase in his hands, he stood in the middle of the water, which was flowing over the baggage as though over a mill wheel, as bewildered as a porter in a railroad station who has lost sight of his stranger. He almost drowned, but was luckily pulled out by Clementino. We dried out on both shores. Delay until 1:00 in the afternoon.

[TEXT CONTINUES ON P 168--Analyst]

Salto da Alegria.

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133 Instead of the cachoeiras, the simple rapids now cause us worries. With effort Antonio saved his canoe from capsizing, he escaped with a load of water.

We pass a canal three-fourths of a meter wide, which leads •226 through a meadow to a lagoon. There, when the water is higher, the Bakairí seize the fish passing through the canal. They are not familiar with hooks and catch the fish either in traps or kill them with arrows.

139 Attractive park landscape. Many tree skeletons in the water. Width 35-45 meters. We were merrily rowing along and 000 already thinking of picking out an attractive campsite when necessity chose one for us. Wilhelm's canoe with Israel and Chico was shipwrecked a second time, but, to be sure, at a less dangerous spot, after the rapids had already been passed. Everything disappeared in an instant in the waves. Poor Israel, who could not swim, held on to a tree branch jutting up from the bottom; the canoe was quickly righted, and three men safely dragged to shore the unlucky one who, on account of his bittersweet expressions and at the same time irresolute behavior, had to put up with general laughter on top of everything. Valentin caught the tripod of the theodolite, and everybody swam, dived, and paddled with the current. little by little the entire cargo was brought to light, with the exception of the bundle made up of Wilhelm's poncho, blanket, and hammock. All searching remained unsuccessful.

226 The Bakairí have set up for themselves here a natural fish treasury. on the edge of the river bed, boulders are placed loosely beside one another in a circle. the water flows in and out through two larger openings. -- We bring two canoes in, which are to be made flexible and tomorrow bent into shape.

/168/

122 16 Aug. φ 13° 7' .6, λ 5' .9, km. 10.90, total 141.75.

132 7.00 A.M.: dry. 11.1.

10.00 A.M.: I 742.2, II 733.6, dry. 24.7.

5.40 P.M.: I 741.0, II 732.8, dry. 24.9, water 25.0.

/174 cont./

122 22 Aug. φ12° 42'.0, λ16'.4, km. 29.44, total 242.24.
132 6:45 A.M.: dry. 17.0, wet. 16.1, clear, calm.
7:15 A.M.: I 742.8.
6:00 P.M.: I 743.6, II 734.2, dry. 27.1, wet. 24.3, clear, calm, water 26.5.

133 The river is 70 meters wide. Three rapids. It has much
• 226 swampy terrain and forms small lagoons. Tall scaffolds have been erected for passage and for catching fish. When the lagoon has filled up in the rainy season, a mat plaiting is fastened to the poles, through which the water partly flows off later, but the fish are held back. -- A hunt for two tapirs was in vain.

122 23 Aug. φ12° 34'.5, λ19'.2, km. 32.70, total 274.94.
132 6:35 A.M.: I 744.0, II 736.2, dry. 20.0, wet. 19.4, alto-c. 8, wind = 0, water 25.3.
5:45 P.M.: I 744.4, II 735.4, dry. 26.1, wet. 23.8, clouds = 0, wind = 0, water 27.0.
10:20 P.M.: I 744.0, dry. 19.1.

During the night, 2-3:00, a light rain fell. Sheet lightning. Early the sky is cloudy; not until 9:00 does the sun break through. --
133 The river makes meandering windings; two brooks flow in on the right, one is 20 meters wide. There is often sandy beach and
136 willow brush in the water. Farther on comes campo. We see six herons. -- A dog dives in pursuit of a capybara. The meat of the latter has the taste of machine oil.

122 24 Aug. φ 12° 32'.6, λ19'.6, km. 7.13, total 282.07.
132 6:30 A.M.: I 743.2, II 735.2, dry. 14.7, wet. 14.0, clear, calm, water 25.2.

000 During the night the frango de agua made an uproar; toads performed a castanet concert.

/175 cont./

167 621 669 We counted 27 men, 18 women, and eight children, but as some of the men, who stayed longer than we, reported, a whole troop of women and children later came out of the woods.

342 I measured the largest house more carefully. It was 40 paces long, 24 paces wide. In the center line stood four supporting beams, 8-8.5 meters high (!) and 30 centimeters in diameter, the middle ones five paces apart, the outer ones each six paces [531] from these; they had several bands painted with geometrical designs.

The distance of the two outer supporting beams from each other, /176/ 17 paces according to the above, also gave the length of the roof timbers. All around, 72 posts, up to 25 centimeters thick, one meter 72 high, served to support the elliptical roof basket. This was also the height of the two entrances, 77 centimeters wide, which lay opposite each other on the long sides and were made somewhat lower by the straw hanging down from the outside.

The roof basket, made up of large horizontal bamboo rings fastened by vertical poles bent against them, which converged at the top and projected to the outside through an opening, was built with great skill and regularity. The covering was made of straw-dry palm leaves. The leaf ribs lay horizontally; the free ends of the individual leaf spears hanging down from them, however, were all bent inward around the bare rib, so that solid mats were produced in the simplest manner. These overlapped like roof tiles.

364 We make the rounds through all the huts. The sense of order of the peaceful professor is lacking. They are full of refuse. In-353 stead of the fine supply baskets, balls of the massa /dough/ one [251] meter long, a half meter thick, and packed in leaves are found [227] on simple racks. Little maize. Many fish nets made of tucum fiber: a wide-meshed bag hangs from a ring 80 centimeters long, 35 centimeters wide, which sits on a long pole. They probably 226 get the fish out of the blocked-off lagoons with these nets from the top of their scaffold.

/49 cont./

the village. The scars on the brush, however, were supposed to be a month old. We made our midday stop here, roasted the mutum along with the fish retrieved from the otter, spiced our luncheon with hopeful conjectures, and, after I had permitted Carlos, for dessert, the pleasure of digging out a fat sand-flea [136] for me, pushed off in a happy mood. Borrachudos, the small stinging flies, accompanied us in a thick cloud; on account of the infernal itching, I was obliged to wind a handkerchief around my bare feet. It was sultry and rainy. Soon a violent thunderstorm broke out and forced us to seek shelter for more than an hour on a steep, slippery bank-slope where a few piles of rock jutted out. After that, however, it became mild and sunny, and [122] our woolen underwear was soon dry. My hunter's clothing was indeed not beautiful or socially proper, but I found it light and practical, and the Indians had no right to rebuke me for traveling only in shirt and underpants.

The nearness of the "compadres," or Gevattern /Ger., "sponsor, godparent, close friend," used here, as is compadre, to refer to the Indians/, became more and more obvious. For at 5:00, as we were looking for a camping place, we came -- at just the right hour -- to the mouth of a brook, which, on the left bank of the river, led, to our delight, to clear, cool water and showed a barricade of branches, crude, to be sure, but made [226] by human hands, a "chiqueira." This is what the Brazilians call one of the simplest fish-traps, often accidently formed by nature itself, at the mouth of a brook or the outlet of an arm of a lagoon; at high water the fish enter unimpeded and when the water is low they cannot get back again. We climbed up the steep embankment and on top found an excellent spot for our night's lodging, free of underbrush and with moderately large trees well spaced. But our men complained, after they had pushed the canoe up into the chiqueira brook, that in the mud on the bank they had picked up "frieiras," painful swellings such as they said occur when one steps into capybara dung, mule filth, and similar pleasant things. They stamped their feet in pain for a while and rubbed them with salt.

/51 cont./

133 follow despite the many windings. Even before the appearance of the tributary, however, our entire attention was drawn to a gradually increasing roar which we recognized only too well from 1884: we were nearing a large "cachoeira" /cataract/. We passed a few rocky islands which consisted of sandstone boulders and were overgrown with low bushes and thin shrubs. The tumult and roar increased tremendously and suddenly we looked down on the widened stream bed filled with huge deposits of stone, in which the surge of the masses of water, foaming and churning over a great distance, plunged downhill. Our subsequent Salto Taunay.

122 We stopped for an hour. The canoe was pushed down the steps, the baggage carried on shoulders along the edge of the bank. I would have liked to see myself: straw hat with aram feathers, shirt, underpants, leather belt, shoulder bag, gray linen Basque shoes, over my left arm the folded oxhide, and in my right hand our four tin plates, the uppermost one filled with the leftover cooked beans; and all the while eagerly looking

• 226 around and watching for anything suspicious. At a cachoeira like this one there is ample opportunity for fishing, and, sure enough, we found clear footprints and on the stones half-burned palm

CBD torches whose gray, fine ash was still intact. We estimated the age of the shelter-hut in the Independencia camp at one year; the age of the torn-off branches on the spot where the capybara had been cut up, at one month; and it could scarcely have been more than a week since these torches had been burning; the situation was therefore now getting scorched and burning in the boldest sense of the word.

133 In contrast to the scantier cataracts of the Batovy in the same latitude, the beautiful cachoeira already had the more grandiose character of the true Schingú cataract throughout, and down below, where the river again flowed onward, calm and clear, the water was beautifully dark and bottle-green. After only a quarter of an hour, however, a new, good-sized cachoeira

226 appeared, lower than the first, where I again had to climb out and wend my way overland. Here, too, some fishing was done.

/31 cont./

226 Beyond the cachoeira we counted 13 so-called "curraln" /corrals/, circles of boulders in shallower places in the river bed. the fish can enter through a gap in the circle and are then herded together by the Indians and shot. I was not a little surprised when, farther downstream in quiet water, Antonio suddenly stated that a canoe had been here yesterday or the day before. all I noticed was a quantity of small white bubbles near the shore. The foam of the oar stroke is preserved in a path on calm water, not destroyed by waves, the air bubbles remain on the water and are gradually driven to the shore by the wind.

/32/ For two hours we rowed on vigorously, spoke but little and with a soft voice, and, cautiously on the lookout, proceeded into each new bend close to the inner edge. But all signs had ceased. On either side lay tall, silent forest, the river glistened in the sunlight, nothing living stirred within a wide radius, and only a yellow butterfly fluttered past here and there. Shortly before midday the stream bed opened into a rather wide inlet. one could not quite make out whether this was a lagoon or an island formation and the river divided into two types. we landed and I sent the two off to cross the bit of wood: that separated us from the lagoon and to examine the course of the water beyond.

I sat on the beach waiting. Carlos was already coming back, when suddenly I notice a canoe a gunshot downstream. A single naked Indian is standing in it and swiftly making for the shore. there he steers the vessel behind the skeleton of a fallen tree and cautiously crouches down in the shelter of it. "Bakaïrí, Bakaïrí," I cried with all my might, "kúra Bakaïrí, áma Bakaïrí, íra Bakaïrí, we are Bakaïrí, you are a Bakaïrí, I am a Bakaïrí, the Bakaïrí are good" -- in short, I shout in joyful excitement whatever is inspired in me by the ghost of reminiscences from the greeting formulas of that particular tribe. And behold: "Bakaïrí, Bakaïrí, Bakaïrí" comes resounding back. Other words are added, which unfortunately I do not understand, but the high voice, rising in uncertainty, bears an unhappily anxious and mistrustful expression, and the arms swing wildly in the air behind

/73 cont./

123 [249] Tumoyaua had me plant tobacco in front of his house, a proposal that astonished me somewhat until I realized that with my assistance he anticipated an excellent harvest or quality; hence I asked only that he mark it, and then I crushed the capsules and put the seed into the ground, as though I had been a tobacco planter all my life. With Kulekule I had to go to the cataract [226] [299] below the village and help him with the fishing rod. he must not suspect that I had not swung this implement since grammar school days, when I had trouble rescuing it from the police.

226 123 One forenoon we took a very pleasant fishing excursion with half a dozen persons, among them a few women, to the mãino, a pond that lay in the campo about two and a half kilometers from [301] [312] the village. We walked a short distance through the woods, the women carrying fishing baskets and weirs, Paleko with a section of fish teeth on a string around his neck, and under his arm a stone ax that he had sharpened on a stone at the river, during which he [291] moistened it with saliva at his mouth. Meanwhile it was amusing to me how my intended and her sister drank out of the Kulisehu: mouth in water, supported on their two little hands, one leg in the air, not unlike young monkeys. On the way we sang together our ohohõ ohohõ hu in restrained tones, and I disturbed the morning quiet with a few louder songs. Alakuai took the liberty of removing my hat, but he was so happy with this adornment that in the name of all the saints I exposed my head to the pitiless campo sun.

226 Far away, to the edge of the wooded shore, stretched a queimada /burned clearing/ covered with fresh grass, only a single shade-giving tree stood beside the pond. In the middle of the knee-deep swampy water were set three weirs, half of which, with their mouths, protruded out. Then, with the fishing baskets, kĩtu, which had the shape of a blunted cone open at the top and bottom and were put together out of thin, pointed sticks, /74/ several persons walked through the pond in a bent position and stabbed the ground quickly: the kĩtu were inverted over the little fish and the latter pulled out from the top with the hand and placed in a hanging basket. After they had been working in this fashion for a while, they converged from various sides toward the center, where the weirs lay.

/74 cont./

226 and sought to drive the fish into them. It was an amusing sight: the girls extremely agile, the men less quick, but Tapé in particular not at all in his element apparently, much laughing and splashing, in the air a few hovering dragonflies and humming bees without number, on the shore under the tree the busily commenting old Paleko, who leaned with his left hand on a stick and held pressed under his upper arm on the same side the very superfluous stone ax. The fish were called *ponsi* or *porá*, the *yeiú* of the Brasilians.

489 [422] The bark canoe that I had ordered was ready on September 18: the stone ax had worked slowly, but very neatly. Four men carried the vessel to the river: on their shoulders they had placed rings plaited out of brown bast and with exactly the same appearance as those our market women wear on their heads.

123 [114] I had now been alone with the good Bakairi for more than a week and I noticed that they were becoming somewhat impatient. They asked for me often when the "younger brothers" were coming. What I had carried with me in the way of valuables was long since in their possession anyway, even my *anáma ilúto* ("figure of the lizard"), a reptile with glass scales and ruby-red eyes, which they had greedily attempted to get belonged to them.

But our good understanding remained the same up to the final hour. If it had been up to me, I would have preferred to 362 [322] spend the entire rainy season with them, although I could not get rid of a sourish taste in my throat from the eternal starchy food 159 and I was also suffering from digestive upsets. My first impressions about the peaceable and sympathetic character of my hosts needed no correction. The elders were wise and solicitous, the young people vigorous and agile, the women industrious and domestic, all of them well-meaning, a little vain, and, with the exception of a few mothers absorbed by their duties, always gay and talkative. All were honest. No one ever took anything of mine, lost things were often brought to me, anything that I had received in trade was always regarded as my property.

/87 cont./

During the first few hours beyond Maigbri, the Kolimbo flowed along with heavenly calm, the canoe with its oars was undisturbedly mirrored in the bottle-green surface, and a long trail of foam bubbles indicated the path. Somber, but shot through with yellowish sunlight, the picture of the forest back-drop contrasted with the shimmering, glimmering surface. Clothed in full foliage, the tree outlines were rounded, and luxuriant light-green masses of bamboo filled all the gaps. Overhanging bushes and low trees, which, bending far over, seemed pushed back from the shore, spread out roofs of shade, in the shelter of which one enjoyed gliding along. Nothing is more beautiful than the universal silence of nature before the cachoeiras comes; one knows that soon the roaring will be heard, at first far away and low, then louder and louder, and one enjoys the quiet which would overwhelm our spirit with oppressive boredom were it not for the prospect of the approaching, all too lively contrast. When we traveled the same stretch for the first time on 20 September, I had enjoyed the sight of graceful Luchu, who with bow and arrow, standing upright in the canoe, was looking for paká fish. The Indian, to whom the fishhook was unfamiliar, nevertheless used bait. He tossed bean-sized bright red berries (wáulu) quite far out into the river, quickly stretched the bow, aimed at the berry, and sent off the arrow the moment the paká shapped at it and the berry disappeared.

At that time we had comfortably reached Iguéti in one day, for we left the canoes as soon as possible and went overland. This time we could not spare ourselves any of the rapids. There were eight of them in all up to the so-called harbor, but after the seventh, at 5:30, we already pitched our camp. It had taken us 40 minutes at the fourth one to push the canoes through the extensive maze of stones. Our canoe became stuck fast between two boulders and was half filled with water. It is an unpleasant feeling when the flexible floor of the vessel bends under one's feet like a wave. At 4:00 we found the entire /88/ river blocked and studded crosswise by high palings and stones, where the Bakairí can cut off and open a passage for the fish at their discretion. It was a very strange sight and, if one considers what they have to work with and the cultural progress of the Bakairí, not without

/93 cont./

126 taken on him. With lively gesticulations and a /94/ memory
153 worthy of appreciation, he repeated the entire procedure: the head from front to back, from side to side, the nose from top to bottom, the space between the eyes, the length of the extremities and their parts, the height of the navel above the ground, etc., etc., and after each pantomime he stretched out his hand toward the katakuf, the beads. There was nothing for it, the man's claim must be admitted, but I was obliged to compensate him with small embroidery beads, for when I started to pay him, he faithfully went over the number of measurements again after each pair of beads, first pointing to the latter, then to the corresponding part of the body, and he did not rest until the long list was quite carefully brought to an end. If these instances pile up, I said to myself, and if the Bakairí produce many such critical natures, their art of counting will make rapid progress. Here, indeed, was a tangible example of how trade fructifies and develops arithmetical gifts!

124 The women offered some resistance. It was quite impossible
345 to take the readings on them in the flute-house. They were not
362 permitted to enter it, although the noble building was already half in ruins. Hence they were measured and photographed on the plaza.

123 We carefully packed up our bartered treasures and asked Porisa to keep them for us in his house until our return. We did not dare overload our canoes and had to provide room for the collection among the tribes living downstream. Porisa, before our eyes, shoved the bundles onto a high cross-beam between the center posts and promised that no one would touch them.

At 4:30 we then set out, very satisfied, for the harbor once
• 324 more. Antonio with eight Indians had gone out in front of the
(197) inlet where fishing was more rewarding and there demonstrated the use of the hook and line. His companions were able to set out homeward toward the village with a heavy load of piranhas, a
122 bagadú, and a pintado. We traded one of our small canoes for a better, larger one.

Yaruma 5925
Nahuqua

/94 cont./

E. To the Nahuquá.

Intercourse between the Bakaïrí and Nahuquá. Surprised in the harbor. Strange reception. Village vacated. A Yamihumá. Overnight. Mehinakú in the village. Dances. Sad prospects for Professor Bastian. I go on ahead to the Mehinakú. Improvement of conditions. News about the battle between the Suyá and the Trumaí.

Without question the Nahuquá have all kinds of intercourse with the Bakaïrí. Even from old Paleko I had learned a whole series of Nahuquá words and from these, to my great delight, was immediately able to tell that there was a new Karaíben /Carib/ tribe involved. Paleko told me that he had formerly lived for a time among the Nahuquá. Tumayaua, too, had already been among them and /95/ knew many words of their language, whereas all of the Bakaïrí of the Mehinakú living downstream from the Nahuquá did not know half a dozen words.

The Nahuquá who lived in the third village of the Bakaïrí accompanied us when, on 7 October 1887, we traveled from the harbor of the third Bakaïrí to his fellow tribesmen only a day's journey away, and late in the afternoon he climbed out at a place where a path led up, in order to announce us in the village. Three Bakaïrí from the harpy village, including Chief Porisi, had also /Fig. 4 appears here/ joined us. We had started off at 6:30 and were obliged to pass through another small rapid with a strong swell. It, with a few fish corrals, still belonged to the Bakaïrí, while a small brook to the right, two meters wide, which we passed about 9:00 and which was closed off by a fish fence, was already the property of the Nahuquá. At 11:00 another wide brook flowed in from the right, the Hiiri of the Bakaïrí, or Riza of the Nahuquá in whose territory it lay. Much high sandy beach, four to five meters above the water level in the dry season, willow bushes, countless dead and fallen trees. At 1:00 we made a /96/ halt at a place with abundant fish; the piranhas snapped so quickly that one had only to toss out the line and they were already caught, one large, meter-long bagadú that Antonio had caught with iguana

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/86 cont./

bait pulled the happy fisherman out into the middle of the river, to our amusement. Several fish hooks were bitten off by the piranhas. After some examination, the Indians carefully removed the lower jaw, which

Fig. 4. Nahuquá.

they use for cutting threads and also for hair cutting.

Wilhelm and I, whose boat, as usual, along with Tumayaua's, was ahead of the others, were the first to arrive at the actual harbor and there surprised three individuals who seemed not a little frightened: a good-looking, sturdy youth about 18 years old, the prototype of Crevaux's Rukuyenn /Rucuyen/ in Guiana, whom Tumayaua designated as pima iméri, the son of a chief, a small boy, and, as the third, a young Mehinakú.

/230 cont./

Children's arrows are similar, but smaller, with wood and bone points or (those of the earliest youth) feeble, thin stalks split off from palm-leaf panicles.

The bow is usually held vertically. The arrow lies to the left of the bow. It is held between the inde finger and the middle finger, which draw back the bowstring, while the fourth and fifth fingers also help to stretch the bowstring. The thumb is not used. This way of drawing the bow, corresponding to the Mediterranean draw of Edward S. Morse, is different from that of the Bororó. Devices to protect the fingersagainst the strong friction of the bowstring are not used. The rit hand, holding the bow, can also hold a second arrow in reserve.

The arrow is sighted at the target only a short distances. If the distance is great the bow is held up hih, the arrow flies upward in a vertical direction toward the target and sinks down toward it. On the river, for example, if another playing in the distance is to be shot, an extremely fascinating sight, with the picturesque pose of the naked archer standing in the low canoe! /231/ In shooting fish the arrow point is frequently dipped into the water to test the degree of light refraction. No little practice is required for fish-shooting. The companion sitting in the rear rows slowly while the archer stands in front ready to shoot and sharply on the lookout. One of us does not see any more than the Indian would if he were to look into the microscope for the first time. A slight change of wave form already discloses the booty to him. With this he must remain as quiet as a mouse, the oar is soundlessly dipped. Many a shot, moreover, goes astray, and often two or three of the beautiful arrows drift sadly on the water until they are recovered. No wonder that our fishing rod seemed like a revelation to the Indians. Although they were not acquainted with the rod, they nevertheless know about bait. But that floating freely. The archer toss a scarlet berry into the river from the canoe; at the momen when a snout snapping at it from below tried to gulp it, the arrow whizzed from the bow. Anyone looking for a new spot might try it. The

/236 cont./

with a shaft and crook-handle (cf. the illustration /see Fig. 29, p. 243/). Holding the crook-handle with one hand and the lower part of the shaft with the other, the Indian pushes the oar down rather vertically by his side and levers it forward with powerful pressure. Often the thrusts follow one another very rapidly, the oar is thrown high in the air and changes hands with lightning speed. One of the rowers usually sits in front, the other in the rear, the one in the rear steers with his paddle, the one in front shoots at fish. The only place to sit is a low clamped-in piece of branch. In the center lies a carrying basket, protected from the rain with leaves. Loam and resin play a great part. /237/ The bark easily cracks, especially in the heat-in mem, and lets in water. Thanks to their great skill as pilots, the Bakairí shoot even through the swell of the cataracts without danger; the rapids with a greater fall downstream in the region of the Yuruna, however, could not be surmounted with the low and fragile bark canoes -- a noteworthy obstacle against the drifting of our tribes toward the north. Perhaps no less difficult would be the beating of the waves on the broader stream, which every strong wind brings. On the other hand, the bark canoes have the tremendous advantage of being made in the shortest time. For this reason even the people at the Fazenda S. Manoel were satisfied with a canoe furnished by the Bakairí, which cost only one day's work. They are easy to carry out of the forest to the shore; bast rings protect the shoulders.

Fishing is done just as much as possible during a trip, and similarly eating. Smoking and singing en route are unknown.

Fishing implements. The shooting of fish with bow and arrow provides only a little booty, in terms of number. I have reported on the fences or palings with which the river was blocked off near the second Bakairí village, on the "chiqueiras," the barrier made with twigs that closes off the mouths of brooks or the arms of lagoons, on the stone circles that were laid out, often in great numbers, in the shallow river bed near rapids, and where the fish entered from above through a narrow opening and, driven downstream, were caught in nets at the opposite exit, and, finally,

/235 cont./

on the fishing of the Botocudo with catch-baskets in the shallow campo lagoon. The natives like to fish between the stones on dark nights by torchlight. We did not see any poisoning of fish.

It is a fact of great significance that the fishhook was unknown to all these tribes of such diverse origins, tribes of such avid fishermen. It argues persuasively for the frequent claim that the hook was introduced only by Europeans in the north and south of Amazonas. If this is not the case, the only way out is that our tribes left their original homes before the hook was known there. For, anyone who saw, as I did, with what interest the natives became acquainted with our fishhook will smile here, if anywhere, at the thought that the degenerate Indians have forgotten an invention well known to them formerly -- when they were still close to the point of departure of the Karaiben /Carib/ or the Nu-Aruak /Arawak/ or the Tupí or the Gê. It is understandable that Indians under peaceful circumstances no longer make any clubs, it would be understandable that one or another of our tribes had migrated here from Amazonas and gave up the wooden canoe because they get along excellently on the upper course with the easily constructed bark canoes, but that fishermen who had formerly fished with a hook and line gave it up in a region where they might continue practicing the skill to great advantage and that their descendants are obliged to let themselves be taught anew by us, let anyone believe that who can. In Guaraní and Tupí /236/ hook, and especially fishhook, is called pinda, and from this word, in both dialects, Xylopia frutescens, which furnishes the fishing rod, is called pinda-iba = hook-rod. For the Kamayurá, who certainly leave nothing to be desired in Tupí purity and to whom we seemed to be tribal brothers with the comparison of the word that we had in common, the correspondence failed for this particular plant: they did not know pindaiba and called it ivíra or ivít, the ymbira of the Tupí or hybir of the Guaraní (= "skin-tree"), according to Martius "name of various Bombaceae and Xylopia." The decadent company had also forgotten the plant name "hook rod," although it was so easy for them to remember.

2. Boston--Mus Ed-5 (1964, 1967-1969) 1994 SPT Boccati 897

/322 cont./

Nowadays the design has become purely ornamental. There is no direct, inherent connection between the manihoca digging sticks and the little lagoon fish. But one thing will have to be admitted. The significance of the little fish grew far beyond what it was originally because it recalled happy days of festivity; all industry having to do with drinking, feasting, and adornment rested upon it. Thus, there is good reason why the large gourds and calabashes in which the pequi is served, the beiju turners with which the hospitable cakes are tirelessly turned on such days, the gourd vessels in which the gorgeous feathers were kept, the rattle-gourds waved for the dance, the spindle whorls with which the thread for the woven masks was spun, why all these and similar things were decorated with the mereschu fish. The origin of ornamentation lies in a motivated feeling, and it is only when its manifestations have become numerous and trivial that no one sees anything but figure and color. The favorite pictures of our people appear after all on colored handkerchiefs. The mereschu design was able to spread from tribe to tribe and became established everywhere just because it grew out of the festival dances in which all the tribes joined.

/323/ Yet it should not be forgotten that the Indian even today remains aware of the concrete original. The Bakaïrí does not put a mereschu fish on his masks, with the exception of the gull mask, Figure 44, and the fish makanari, Figure 23, and among other tribes too -- see the wax masks of the Auetö and the black, white, and red masks of the Trumaí -- there are distinct differences which I am unable to define more specifically. In the beginning, the fish was not appropriate in all the cases where today the rhombus has already crept in or will creep in soon.

One must now ask the question: if the woven masks and the mereschu design go back to the fish net, are there any facts for determining which tribe was the inventor? The mereschu fish was designated to me as a "lagoon fish" (we ate it among the Yaulapiti), but it occurs everywhere in our area, even in the Paranatinga. Fishing with nets is also practiced by all tribes.

/330 cont./

CCD Their methods. To die in narcosis. The medicine men in heaven. Tobacco. Conjuration of the weather.

I.

171 131 The boundaries between the regions of the tribes are natural ones. "This brook belongs to the neighboring tribe," we were regularly informed along the way. The one bank of the Kulisehu, for example, belonged to the Nahuquá, the other to the Mehinakú /Mehinacu/. Fishing with bow and arrow on the river was open to everyone.

171 [226] The plantings were common property. Everyone had his personal property in the house, even the women, who, we saw, [228] often objected to having it given to us. It was handed down to one's children, sons and daughters. We often observed, however, [221] that persons to whom we had given beads, etc. were obliged to hand them over to the chief.

171 [222] The power of the chief was not great. In all the larger villages there were several chiefs who lived in different houses. In dealings with us, there was always only one who appeared as representative. "Representation" was the most important obligation during peacetime. The chief directed the business connected with planting, he saw to it that the necessary supply of flour was put away, he had the beijús baked and the drinks prepared for all festive occasions and for the visits of strangers. He was apparently a family-father in greater style, but could not be very thrifty if he was concerned about the esteem of his fellow citizens, to say nothing of his neighboring tribesmen. Thus, the chief of the first Batovy village was "hurípa," bad = stingy. He had only a few [219] beijús baked for the guests. Stinginess is regarded as the ugliest trait. This type of rule must be difficult, however. Antonio told me about a certain João Cadete in the Paranatinga village, who was in line to become chief, but preferred to emigrate "com medo de tratar gente," for fear of having to entertain people, [221] /331/ so Felipe took his place. If the community is dissatisfied [226] with its chief, it knows a remedy: it breaks away from him and simply moves to another place. The office is hereditary, hence

/343/

The medicine men are differentiated as good and bad. According to Antonio, there are "few among the Bakairí and Auetö, more among the Nahuquá, many among the Mehinakú, and too many among the Kamayurá." There were none living on the Paranatinga at the time. Anyone can become one, but it is very difficult. "One must learn a great deal." One is supposed to drink only starchy broth for four months,* enjoy no salt and eat no meat, fish, or fruits. one is not supposed to sleep but to drum ceaselessly on the skull with the fists so that the swollen eyes are very painful in the morning, bathe a great deal, scratch arm and chest bloody, etc. Antonio wanted to study medicine, but was afraid of this difficult internship. Felipe made a good start in the same endeavor, but did not succeed, because he had no teacher. The chief art of the accomplished master of sorcery is exhibited in the use of poisons. With these he kills others and he even kills himself in order to be able to change himself into another shape. We are to become acquainted here with a conception of death which takes some getting used to, but which is in direct agreement with the life of the shadow during sleep.

* This fasting is also very good if one wants to excel in the art of shooting fish, and in this case it is sufficient if one does not eat anything but starch-paste for a month. Antonio did this and was very satisfied with the result.

Let us hear first how sickness and death come into the world, in spite of the good medicine-man of one's own village, who with all his might combats the evil one from the foreign village. The evil one is a bad person whom no one likes because he kills instead of healing. he mixes the potion from wasps, from the tocandyra ant, and from other such animals with oil and resin from the alsmeica and pindahyba in a calabash. From the man whom he wishes to harm he obtains either hair, by stepping on it when it is being cut or even cutting it himself when the man is asleep, or a bit of blood by tossing a finely pointed twig of jatobá, pindahyba, or pau de olho in his direction and then picking

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aldea on the Rio Kulisehu to settle with his arts on the Paranatinga.

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When I was with the Rio Kulisehu Bakairí in May and June of 1901, 14 years had elapsed since their first contact with articles of European culture. After Karl von den Steinen's expedition, other explorers had also passed through their land. They had become familiar with iron axes, knives, scissors, matches, and other objects of modern culture, and by bartering their native products they had become amply provided with such objects, but their natures and their way of life had barely

[411] changed. They had become acquainted with the firearms of the European and of their fellow countrymen of the Rio Paranatinga, but they still regarded them with a certain misgiving and did not use them either. Fishing, which had been

• [226] of the greatest importance in the economy of these Indians, was still carried out on a broad scale and in the ancestral way, fishhooks not being used. In hunting, too, they only used their

[224] arrows and long bows built like the ones of old. Agriculture

241 was also carried out in the same manner and with the same

412 digging sticks, with the mere exception that the work of clearing was made much easier by the numerous iron axes that replaced the stone axes of times past. I did not see any more stone axes among these Indians. Undoubtedly they had all been replaced by the far more useful iron axes brought by the explorers who passed through these regions. There were large plantations in

241 the vicinity of the aldeas or at a distance from them, and I

114 myself had the opportunity to observe in the aldea of Maimaieti, situated on the Rio Kulisehu, the way in which a big part of the mountain was cleared for a future plantation. The Indians proudly showed me a spot planted in sweet /mama, °mild°/ manioc, of which they had received cuttings from the Rio Paranatinga Bakairí. During my stay among the Bakairí of Maimaieti aldea there was never a scarcity of manioc, and I and my companions were always generously provided with

[648] manioc cakes /beijús/. I mention this fact especially, because

361 648 /313 cont./ According To

Petrullo the new post is situated on top of a mountain some distance from the edge of the Rio Paranatinga. The post itself consisted of some excellent administrative buildings, and at some distance from these stood the Bakairí aldea, so that the Indians [871] kept a certain independence. The post had a school which tried to teach the Bakairí youth to read and write in the Portuguese language and the rudiments of arithmetic. The administration [231] kept a herd of cattle, and each of the Bakairí wished to have some oxen and cows.

114 648 177 241 Without wishing to malign Petrullo's precious information, I must now below some points on which I cannot quite agree with his opinions, because they contradict my experiences among these Indians. I believe that a false impression of the previous living conditions of the Bakairí in the region of the tributaries of the upper Xingu River led to Petrullo's interpretation when he says that the post administration had not experimented in order to change the Bakairí, who in former times had led a seminomadic life, into a sedentary group of agriculturalists. The Bakairí of the tributaries of the upper Xingu River were, like all the other Indian tribes of the Rio Kulisehu, with the possible exception of the Trumaí, a typical agricultural people. The tasks related to agriculture made up the chief part of their activities, and they had extensive plantations in the vicinity of their houses. They led a totally sedentary existence in their aldeas, even moving these closer to their plantations when the latter, owing to the successive exploitation of the land on the closest hill, were little by little moved too distant [231] from their houses. Livestock they did not have, so that there has been a change in their way of life at the post, with the transformation of a previously agricultural people into a people who raise cattle, no doubt to get a bigger income.

• 226 114 Also, I cannot believe that the unusual abundance of fish in the Rio Paranatinga, extolled in former times by the Bakairí, should have dwindled so thoroughly as to warrant Petrullo's observation, "There are practically no fish in the Paranatinga,

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226 114 at least up to where the post is located /cited in English/."
At the time of Karl von den Steinen's expedition, the matrinchán fish was held as the most precious boon in the country of the Paranatinga Bakairí, and in its honor they held their most beautiful fiesta. (39) When Karl von den Steinen suggested to

39. Karl v. d. Steinen, Unter den Naturvölkern, loc. cit., pp. 24 and 25.

Cacique Felipe that his aldea, which seemed to be losing all its population then, should be moved closer to Cuiabá, his sole reply was /34/ matrinchán. Later at the aldea, then situated [123] farther upriver, I was treated almost every day to a tasty matrinchán, and when I visited the Xinguanos in the year 1927 in their settlement on the Rio Paranatinga, they also offered me fish. Of course, it may be that this abundance of fish in the Rio Paranatinga is restricted to certain times of the year.

114 199 283 352 I also regard as incorrect Petrullo's observation that the Bakairí of the post had substituted hammocks made of cotton thread for the ancestral ones of buriti fiber. From the beginning the hammock made of cotton thread was typical especially of the Bakairí of the region of the tributaries of the upper Xingu River, in contrast to the hammocks woven of buriti fiber used by the other tribes in this region. But already at the time of Karl von den Steinen's expeditions, (40) the Bakairí of the Rio

40. Ibid., p. 239.

Paranatinga had hammocks made of buriti fiber, which, they said, old Cacique Caetano had introduced among them. As for 114 199 304 Petrullo's opinion that the custom of filing the upper incisors is ancestral with the Bakairí and that they still retain it, I must contest it with the fact that the Bakairí of the region of the

/263 cont./

about three centimeters square made of tree bark. After the seclusion boys and girls were eligible for /264/ marriage. Marriage, todohokúinle, was joined by the parents of the young people by means of an exchange of gifts, and it does not seem to have merited any special ceremony.

The Bakairí do not seem to have believed in the possibility of a natural death. After death, which was always caused by the sorcery of some enemy, the corpse was painted and attired in the finery used in life. The corpse was rolled up in the hammock used by the deceased, and buried with the head pointing west and the feet east. There followed a mourning period, during which the closer relatives remained uanki and from which they emerged through the tadaunúto feast.

The world of the Bakairí was surrounded by supernatural beings, good and evil, such as the iamúra, topiebe, karoui, kadopa, and kilaimo. (5) Plants and animals were nothing but

5. Capistrano de Abeu, "Os Bacaerys," Revista Brasileira, Year I, Vol. 4, pp. 44, 45, 47, 48, 234, 240, 241. Rio de Janeiro, 1895.

drapery used by the iamura and kadopa. Hunting, fishing, and agricultural activities thus had to be accompanied by propitiatory activities intended to appease the anger of the iamúra deprived of their animals and plants. On the other hand, karoui and kilaimo wandered through the forest menacing the Bakairí. Against such beings the Indians required the protection of their sorcerer-doctors as well as periods of seclusion in the most dangerous moments.

The Bakairí believed that men had two souls: one called kati or nutúlu, heavier and thicker, corresponding to a camisa worn by the second soul, kagatopuri, a more fluid element that

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775 789 539 When finished, one gives a benediction... saying: Aufa! Go inside the sky, to our people, to our mother, to our father, here there is no one, inside the sky it is good, go, we also are going to pass away, it is said, the piahi teaches." (8)

8. Capistrano de Abreu, op. cit., Vol. 4, p. 44.

776 [775] In Nakoeri's aldea, the kadopa change into iamũra. But the iamũra also wander on the earth using the bodies of animals. Although their behavior was not intentionally malignant, the Bakairí had to take precautions when they went hunting or fishing or when they planted. On killing game or fish, the Indians left certain offerings for the iamũra portrayed by these animals. (9)

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9. Capistrano de Abreu, op. cit., Vol. 4, p. 49.

776 756 By means of certain rituals a Bakairí might, while still alive, make contact with the iamũra, acquiring the corresponding powers, and become a sorcerer-doctor.

776 Capistrano de Abreu (10) and Karl von den Steinen (11)

10. Capistrano de Abreu, op. cit., Vol. 4, pp. 235, 239, 240.

[113] 11. Karl von den Steinen, Entre os aborígenes do Brasil Central /Among the Aborigines of Central Brazil/, São Paulo, 1940, transl., p. 448.

mention yet other supernatural beings that surrounded the

/269 cont./

539 fat in order to stay warm. The Indians wanted the sun to come out, and so they donned their apparel, painted their bodies, and began to ask Orimoto, the great spirit. Orimoto was not an Indian but a man who lived in a stone house with some animals which he had created. The Indians went on asking until finally the light broke out; but the Indians had already grown old and the children had already grown up.

796 The data at our disposal do not permit us to place in Bakairí cosmology beings such as Tchini-numa, Keri-kamé, or Orimoto and Nakoeri. Nevertheless, we prefer to regard Nakoeri as the supreme being of the Bakairí, leaving to Tchini-numa, Keri-kamé (the sun and the moon), and Orimoto the role of culture heroes, until new work clarifies their respective functions.

182 Compelled to deal with a hostile environment, such as
13 the savannas and forests of the headwaters of the Xingu, and
433 lacking an adequate technology, the Bakairí, like the other Xinguano Indians, depended to a large extent on uncertain factors such as the amount of rainfall and the resulting annual increase of waters, which led to a scarcity or an abundance of food. Lacking an adequate technology, they did not store
789 their produce but lived on a subsistence economy. Their hunt-
[224] ing and fishing activities were followed by magic rituals with
[226] which they attempted to control the possibility of sudden future
[241] calamities or even of illnesses. Thus agricultural activities
[396] and the building of houses or canoes had to be followed by
[782] propitiations. In order to utilize the vegetal or animal raw
[262] materials, it was necessary to know how to control uncertain elements: How explain, for example, why one canoe splits and another does not, when both were made by the same craftsman? How explain how the same /270/ foods sometimes ap-
77 peared harmless and sometimes made people ill? The system of beliefs of the Bakairí seems to us an interpretation that

wooden benches, and dishes and cups made from gourds.

As the Bacairí were extensive travelers and depended upon fish for a considerable part of their food supply, canoes were an important part of their equipment. The Bacairí canoe (*pépi*) was made from the bark of the jatobá tree. The tough, heavy bark was first stripped from one-half of the tree. Small fires were then lighted on the inside of the bark trough to make it curl. Braces were placed at intervals along the entire length, the bow was tapered, and the stern was squared off by forcing the bark upward at one end. Bacairí canoes varied in size, the larger ones being able to carry as many as 8 men. Canoes of jatobá bark are used by the Bacairí today and are the predominant type among the Indians of the Upper Xingú. The Bacairí also made large tubs out of jatobá bark which were used as settling vessels for manioc juice. The juice of the manioc contains a fine powder or starch which settles on the bottom of the vessel, to be gathered after the liquid is poured off. For gardening, the Bacairí formerly used a digging stick made of hardwood. For hunting, they used a bow (*túku*), round or slightly oval in cross section and from 2 to 2½ meters in length, made from a yellow or reddish wood which was first matured by burying it in mud. The bowstring was made from the fibers of imbauba bark. Arrows (*pirú*) were made from cane with hardwood or bone points. Hunting arrows had two feathers, but arrows used for shooting fish had serrated wooden points and no feathers. The cutting tools of the Bacairí consisted of knives made from bamboo, stone, bones, and shell. Transportation was by canoe, or if over land, goods were carried in a wicker basket supported on the back by a tump line.

ORNAMENTS

While living on the banks of the Kuliseu River, the Bacairí, in common with the other Upper Xingú River tribes, did not use clothing. Men sometimes wore a narrow cotton band (*onepín*) around the waist, with a few tassels hanging in front. Women, after puberty, wore the ululí. Men wore their hair cut short. Women wore their hair long at the back but cut straight across over the forehead. Hair was cut with a knife made by setting sharp fish teeth into a wooden stick,

placed in a hole in the septum of the nose, so that the feathers swung one on each side of the head. Although the *pdiko*, or scratcher, was not strictly an ornament, it is mentioned here because it had ritual meaning. The *pdiko* was made by setting fish teeth into a gourd holder and was used for scarifying the skin of the arms, legs, chest, and back so as to cause bleeding. The wounds were first washed with water and later smeared with the juice of the *makúna* vine. The *pdiko* was used by boys and girls during puberty seclusion and by adults who had sores on their bodies. It was believed that the use of the *pdiko* made people strong and healthy. As far as could be ascertained the Bacairí did not mutilate the teeth, genitals, or other parts of the body. There was no sign of tattooing, but pubic hair was carefully pulled out by both men and women. Formerly the Bacairí kept large birds, believed to belong to the eagle family, in their villages for their feathers. The Brazilians call the bird "harpía" and claim that it is still kept by the Indians in the Xingú Basin. The "harpía" was captured by shooting it with a blunted arrow, and it was kept in a special hut and fed. Villages often had several of these birds in captivity, the feathers being used particularly for feathering arrows. Parrots and macaws were also kept, their feathers being used only for ceremonial decorations.

SUBSISTENCE ACTIVITIES

Vegetable foods formed the basis of Bacairí diet, with fish and meat taking second and third places. The principal animals hunted were monkeys, deer, wild pigs, tapir, and the jaguar. The jaguar, however, was not eaten, but was hunted for its skin, teeth, and claws. The principal weapon used was the bow and arrow. Hunters would stalk game alone or in groups with the aid of dogs driving game into water or into steep rocky enclosures. There is no mention of the spear being used, but deadfalls and pitfalls were used. Many varieties of large fish were shot with the bow and arrow, either from canoes or from the river bank. Lizards, turtles, and a wide variety of wild fruits, roots, tender shoots, and honey were collected at certain seasons of the year.

The major part of the food supply, however, was obtained through agriculture. The Bacairí cultivated bitter manioc, *ópa;* sweet manioc, *taisé;*

Geographically the post is situated ideally on a high land removed from the river and cleared of all vegetation, the jungle appearing only as a narrow fringe along the river banks. Like the rest of the high plateau it is wind swept, and generally pleasant. It must be added that contact with white people, such as is had when a small group of natives go to Cuyabá, has brought syphilis to them, and it may be their mortality is due to this.

One occupation enjoyed in former times is denied them, and that is fishing. There are practically no fish in the Paranatinga, at least up to where the post is located. Since meat is gotten only on rare occasions, and no hunting is done, the diet is mainly one of vegetables and considerably poorer than when they were living in their original state. This may also explain their lowered resistance to disease.

Very little museum material which represents their own products can be collected from the Bakairi. What has not been gotten from the Inspectoria has been brought back on excursions to the Kuluseu. Pottery has not been made since their coming to the post, according to them. The huge vessels that they possess either have been brought with them from their former homes or bartered from the tribes on the Kuluseu. It is claimed that the proper clay cannot be found in the neighborhood of Simõe Lopes.

Arrows are still being made, an iron nail generally being substituted for the old bone point, but most of the arrows also come from the Kuluseu.

For the old hammock made of palm-leaf fibre the cotton hammock has been substituted, but the same open net style has been kept.

Mussel shell ornaments have also been bought from the tribes of the Kuluseu. In brief, almost anything that is found in their village must bear the suspicion that it is not a Bakairi product.

However, they have preserved a few customs, such as filing the upper teeth to a point, wearing under the European clothing the gee string, and ceremonial use of the bull-roarer, and they probably remember many of their ceremonies.

The short time spent at the post was mostly devoted to taking anthropmetric measurements, which were subsequently lost on the Kuluseu, but in some notes I do find the statement that in blood groupings most belong to groups three and four, the former predominating.

Bacairi SP7
Yaruma SP25

these cakes are packed in large carrying baskets, carefully covered with leaves and stored away. [Plate XII, 1, 2, 3.]

Some of the grated manioc is made into farina, by sifting it through a basket sieve and baking it in a flat pottery pan. In this form it will keep indefinitely. If biiju is to be made, the grated manioc is sifted, but instead of baking it so as to dry it in small particles, it is spread out in the pan to form a sort of thin cake. This is the form in which most of the manioc is eaten. The biiju cakes keep for several days, and always form part of the traveller's baggage.

A non-intoxicating but nevertheless refreshing drink is made by mixing the unbaked grated and sifted manioc with water. This is the drink offered the visitors, on arrival at the village, by the women. It is served in large half gourds.

Depending almost entirely on fish and manioc for food, great quantities of both are eaten, and eaten continuously. The women begin making biiju before sunrise, so that those setting out to fish will be able to take it along.

In connection with the making of biiju fire, fans made from strips of palm leaves, or sometimes of grass, are used. To smooth out and turn the biiju cakes, wooden spatules are in use, generally made to suggest the representation of a snake or a bird.

In the food quest, besides the cultivation of manioc, fishing occupies the attention of the men. Though the women assist by steering the canoe and paddling, not one of them was ever seen actually fishing, though the Bakairi informed me that the women are capable of it.

Shooting the fish with bow and arrow is the most common method. It is never done from the banks or by wading in, except in the rapids. The man doing the shooting stands up at the bow of the canoe while his companion, who may be his wife, perhaps with a baby at the breast at the same time, gently paddles, keeping the canoe close to the bank. To learn to shoot fish is not easy, since both the force with which the arrow is driven into the water, its deflection upon striking the water, the motion of the canoe, and the movements of the quarry must be gauged. The bow is held upright, the arrow in position but the string relaxed until the game is seen. In case of a miss, the arrow floating on the surface of the water is retrieved with the end of the bow, the arrow being caught between it and the string. No opportunity of getting fish

[text continues on p. 153]

SP8 Bororo SP8
Bacairi SP7
Yaruma SP25

is ever lost. Our Bakairi were imbued with the same spirit, for often the paddle would be dropped and replaced with bow and arrow though we may not have needed the extra food. This anxiety to gather as much food as is encountered was also manifested in the case of turtle eggs found in the sand banks. For those days that we travelled, each canoe at the end of the day would have gathered at least thirty or forty eggs. This food was shared generously with everyone. [Plate XIII, 2.]

Another method of fishing was with a spear. Especially in the dry season, the fish withdraw to the deep pools where it is impossible to reach them with an arrow. A spear is usually made of two sections: a wooden shaft with a large conical bone point and a reed extension to the shaft. Both sections measure about seven metres in length. [Plate XIII, 1.]

Damming of the lagoons is resorted to. A dip net with a handle about three metres long is in use, and drag nets are apparently used in season.

Fish is eaten almost raw; the only method of cooking seen was barbecuing, either by placing it on a platform over a fire or by placing it on a framework close to the fire. Salt is unknown and not liked, as evidenced when they were asked to try our food, when though hungry, none would accept it if it had been seasoned with salt.

Another food in usage, highly prized and carefully stored away is the fruit piki, which grows wild. The fruit is boiled in the large earthen pots, placed in cylindrical bark containers, about one and half metres to two metres in length and a third of a metre in diameter, sealed tight at both ends, and placed under water in some cool pool. These bark containers are reinforced with wooden slats. On ceremonial occasions they are opened and a quantity sufficient for the immediate needs is taken out to be distributed to every member of the village equally. It is mixed with water and drunk, without fermentation. Both the Yawalapiti and Naravute had these bark containers.

Pottery

Pottery is poorly developed in the region. Neither in quantity nor variety, nor in technical perfection does it compare with that of the Bororo. The forms are simple though characteristic.

[text continues on p. 155]